Paul Stanislaus Hsiang

The Catholic Missions in China during the Middle Ages (1294-1368)

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SUBMITTED TO THE FACULTY OF THE SCHOOL OF SACRED THEOLOGY
OF THE CATHOLIC UNIVERSITY OF AMERICA IN PARTIAL
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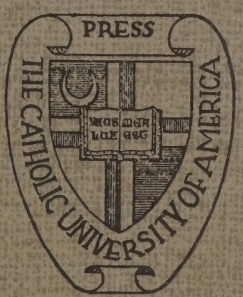

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To
His Excellency
The Most Reverend Cuthbert M. O'Gara, D.D.
And
The Missionaries of the Diocese of
Yüanling, Hunan, China

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PREFACE

Although the Catholic missions in China during the years 1294-1368 have been, at least, delved into by scholars, there has not as yet appeared in the English language an exhaustive study of this part of missiology as an independent whole; instead it has very often been treated only as a constituent part of other histories. In spite of the short life of the Franciscan missions in China, the achievements of the missionaries deserve a separate treatise--one which would show how the missions were begun in China, how the missionaries traveled to their mission posts, how they were received by the Yüan emperors, and how the missions came to an end. Such a study has, incidentally, gained great significance today from the recent development of the Church in China. It may be recalled that upon the departure of John dei Marignolli from Khanbaliq (the modern Peiping), whither he was originally sent by Pope Benedict XII (1334-1342) as a Nuncio, Yüan Shun Ti 元順帝 (1332-1369) made him his own personal envoy to the papal court and instructed him to ask the Pope to send to China a Cardinal with full power. The emperor's desire was eventually, if but recently, fulfilled by the present Pope Pius XII in appointing one of China's native bishops to the Cardinalate.

The primary sources of this historical study are the letters and memoirs of the missionaries, the papal Bulls appointing Franciscan friars bishops and archbishops of China, and the communications between the Popes and the Emperors of the Yüan dynasty. These sources were collected by the celebrated Franciscan annalist Luke Wadding, O.F.M., in his Annales Minorum, by John H. Sbaralea, O.F.M.Conv., in his Bullarium Franciscanum, and lately by Anastasius van den Wyngaert, O.F.M., in his Sinica Franciscana in a critical edition.

Although these sources have been used by mission historians in the past, they have not been studied exhaustively with the Chinese works of the Yüan dynasty and the pertinent writings of later times. Henry Yule's Cathay and the Way Thither and Arthur C. Moule's Christians in China Before the Year 1550, two outstanding works by non-Catholic authors, are rather collections of the writings of the Franciscan missionaries of the Middle Ages than organized studies of the missions. Yule's work was written from a geographical viewpoint, for he said that his book "endeavours to throw some light on the medieval geography of Asia."[1]

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[1] Henry Yule, Cathay and the Way Thither, London, 1915, Vol. 1, p. vii.

Moule, on the other hand, wrote his memorable work according to a plan which he described in these words:

> The plan of this book has been to gather into one volume the available evidence of the existence of Christians in China in the early and middle ages of the Christian era, and to give in English translation the actual words of the original authorities in every case, avoiding as far as possible all generalizations, summaries, or expressions of personal opinion.[2]

In 1914 Henri Cordier realized the need of revising and re-editing Yule's Cathay in order to embody "all the more recent information."[3] That was thirty-six years ago. Although there are few new discoveries, there are recorded many changes in the names of the cities, particularly in China. For instance, Khanbaliq can no longer be identified with Peking as a current name, because it has been changed from Peking to Peiping;[4] Campsay is no longer Hangchow 杭州, but Hanghsien 杭縣; Zaitun is no longer Chuanchow 泉州, but Chinkiang 晉江;and other similar changes have taken place, which warrant a new research.

An exclusive study of the Catholic missions in China in the Yüan dynasty is still lacking. Moreover, Professor Pelliot, while visiting the United States shortly before his death,"reasserted his conviction that our knowledge of the Yüan period was very thin."[5] In this present work a comparative study has been made both of the Latin and of the Chinese sources. In this connection Sir Ch'en Yüan 陳垣, President of the Catholic University of China (or Fu-jên University 輔仁大學), deserves a special mention for his remarkable work entitled Yeh-li-k'o-wen k'ao 也里可溫考 (A Studyof the Yeh-li-k'o-wen, i.e., Christians).

This present work is not printed in its entirety;only Chapter III and the Conclusion are published in full. The other chapters are given only in summaries. Copies of the complete dissertation are on file in the Library of the Catholic University of America, Washington, D.C.

The author uses this opportunity to express his deep gratitude to His Excellency the Most Reverend Cuthbert M. O'Gara, D.D., Bishop of the Diocese of Yüanling,Hunan,China, and to those who have assisted him in the preparation of this work: the Very Rev. Raphael Huber, O.F.M.Conv.,S.T.M., S.T.D., under whose kind direction this dissertation was written; the Rev. Edmond D. Benard, M.A., S.T.D., and the Rev. Antonio Sisto Rosso, O.F.M., M.A.,Ph.D.,who acted as the readers of this work; the Very Rev. James A. Laubacher, S.S., S.T.D., the Rev. Edward A. Cerny, S.S.,S.T.D., the Rev. John L. Bazinet, S.S., S.T.L., and all others who have helped in the completion of this work.

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[2]Arthur C. Moule,Christians in China Before the Year 1550, London, 1930, p. vii.

[3]Henri Cordier, "Preface to Second Edition," Cathay Vol. 1, p. xii.

[4]The Communists have recently changed it back to Peking.

[5]Letter to the author from Dr. Karl August Wittfogel, June 16, 1947.

SUMMARY OF INTRODUCTION

THE MISSIONS TO THE MONGOLS IN KARAKORUM, MONGOLIA

1. The first contact between Europe and the Far East

The tremendous military conquest of the Mongols at the beginning of the thirteenth century reopened the overland route between China and the western countries, closed since the fall of the T'ang dynasty (A. D. 618-904) in 904. The Mongols penetrated not only into Central Asia, as did the T'angs, but farther into Eastern Europe, where, within the boundary of the Holy Roman Empire, a direct contact between the peoples of Europe and the peoples of the Far East was established.

After the opening of the overland route, Europeans began to go to Cathay (China then known to the Europeans) in great numbers: Italians, Frenchmen, Germans, Hungarians, Russians, Greeks, Armenians, and peoples of other nations of Eastern as well as Western Europe travelled to the large cities of China.

2. The mission of John of Pian del Carpine

Under the threat of a Mongol invasion, Pope Innocent IV (1243-1254) appealed at the First Council of Lyons (A.D. 1245) for missionaries to be sent to the Mongols in the hope of obtaining information of them and, in the meantime, converting them to Christianity or, at least, persuading them not to massacre the Christians. Four groups of missionaries were dispatched to the Mongols by the Holy See: two were composed of Dominicans and two of Franciscans. Only John of Pian del Carpine and Benedict of Poland, two Franciscans, went to Karakorum (then the capital of the Mongols), Mongolia; the others ended their journey in Persia.

The two Franciscans left Europe in the month of April 1245. On July 22, 1246, they arrived at Kuyuk's castle at a place of a half day's journey from Karakorum. Kuyuk became the Great Khan of the Mongols on August 24, or 25, 1246. His friendly attitude towards the two Franciscans before became hostile after his coronation. He made them suffer from lack of provisions and purposely delayed granting them an audience. After a long delay, he finally admitted them for a farewell audience on November 13. An arrogant and defiant letter was then given to them in answer to the papal letter which the two friars had been entrusted to deliver. They left Karakorum on that very same day, i. e., November 13.

After his return to Europe, John of Pian del Carpine was sent again by Pope Innocent IV on a mission to King

Louis IX of France. He died as Archbishop of Antivari (in Dalmatia) on April 12, 1252.

3. The Mission of Andrew of Longjumeau

Upon his recovery from a fatal malady, King Louis IX of France remembered his vow to God made during his sickness to head a crusade to the Holy Land. He sailed from Aigues-Mortes on August 28, 1248, for the East. On September 17 he landed at Limassol on the island of Cyprus, where he stayed until May 13 of the following year. During his stay two messengers came to him from Aljigidäi, the Commander-in-chief of the Mongol army in Persia, proposing an alliance between the crusaders and the Mongol army for an attack on the Saracens.

On learning this joyful news, King Louis sommoned Andrew of Longjumeau, a Dominican friar, to head a delegation to the Mongols. The delegation departed from Cyprus on January 24, 1249, heading directly for the camp of Aljigidäi in Persia, thence for the court of the Great Khan at Karakorum. Either at the end of that year or the beginning of the next, Friar Andrew and his companions arrived at their final destination only to find that the Great Khan had died. They were received, however, with great honor by Ogul-Charmis, the widow of the deceased Great Khan and regent during the interregnum. But Ogul-Charmis knew nothing about Christianity and took little or no interest in it. The Dominicans, therefore, had to return to King Louis in March, 1251, bringing with them no more information than a tale of a miraculous conversion of a certain Mongol prince.

4. The Mission of William of Rubruc

King Louis was not disheartened by the failure of Andrew of Longjumeau's mission and again sent envoys to the Mongols in 1252, after he had heard that Sartach, a son of Batu, had received baptism. This time William of Rubruc and Bartholomew of Cremona, two Franciscans, were chosen for the mission. They left Acre, Syria, probably in the spring of 1252, for Constantinople, where they stayed for a whole year. Not until May 7, 1253, did they resume their eastward journey. They reached Sartach's camp on July 31.

When Sartach learned the purpose of the two Franciscans' mission, he sent them to his father, who was stationed at that time in the valley of the lower Volga, to obtain permission to stay in the country and to preach the Gospel. But Batu declined to take upon himself authority to grant the permission; he referred the friars to the Great Khan Mangu. Therefore the Franciscans had to go to Mongolia. On December 27, 1253, they reached Mangu Khan's camp and on January 4, 1254, they were received by the Great Khan. After a stay of five months, William of Rubruc left Karakorum on

July 8, 1254, without his companion Friar Bartholomew, who remained because of sickness. On June 16, 1255, he returned to Cyprus and on August 15 to his own convent of St. John in Acre.

SUMMARY OF CHAPTER I

CERTAIN EVENTS WHICH OCCURRED BEFORE THE ARRIVAL OF JOHN OF MONTECORVINO IN CHINA

In the thirteenth and fourteenth centuries North China was known to Europe as Cathay and South China as Manzi. Both of these two appellations were introduced to the West by travellers and missionaries. On the other hand, through these same agents, European Christendom became known to the imperial court of China at Khanbaliq, now Peiping. Upon hearing of the splendor of the papal state from Nicolo and Maffeo Polo, two Venetian merchants, Kublai Khan commissioned them to go to the Pope, requesting him to send to China one hundred learned missionaries to preach the Gospel. Pope Gregory X (1271-1276) was able at that time to send to the emperor only two Dominican friars, who, however, returned to Europe upon hearing the news that the Sultan of Babylonia had invaded Armenia.

Early in 1274 a diplomatic corps of sixteen men was sent by Abaka Khan, the second Mongol ruler of Persia, to the Pope, proposing a military alliance with the Christian army for liberation of the Holy Land from the Saracens. In answer to this proposal, Pope Nicholas III (1277-1280) sent a group of missionaries, chosen from the Franciscan Order, to the Orient. These missionaries were not only told to go to Persia, but also to China. But, as history shows, they did not travel farther than Persia.

In 1279 Kublai Khan put an end to the resistance of the Southern Sung dynasty of South China and thus united China under his own Yüan dynasty. In this same year two Nestorian monks, starting from Khanbaliq (Peiping), went on a pilgrimage to Jerusalem to visit the holy places.

In 1282 Abaka Khan died and was succeeded by his brother Tagudar, who persecuted the Christians but who was overthrown by Arghun, Abaka's son, in 1285. Arghun Khan was very friendly to the Christians and had frequently sent envoys to the Holy See and the Christian princes, proposing a combined force of Mongols and crusaders to liberate the Holy Land.

SUMMARY OF CHAPTER II

THE JOURNEY OF JOHN OF MONTECORVINO TO CHINA

The great missionary of China of the Middle Ages was a Franciscan friar by the name of John of Montecorvino. He was born about 1247 in Italy in a place called Montecorvino. Little is known of his early life except that he entered the Franciscan Order when he was quite young.

His zeal for missions might have been aroused by the "Society of Brother Travellers for Jesus Christ," an organization founded in 1252 by Pope Innocent IV (1243-1254). During his days many friars both Franciscan and Dominican were sent to the Orient to preach the Christian religion to the Saracens. John of Montecorvino was one of the missionaries sent to the East; but the exact year he went to Asia is not known. In 1289 he was sent by Haiton II, king of Armenia, to the papal court. Pope Nicholas IV (1288-1292), a former Franciscan friar, received him with great joy. That same year he was sent back to the Orient by the Holy Father as a papal legate with a great number of letters, among which there was one addressed to Kublai Khan in Khanbaliq. John of Montecorvino, accompanied by a large group of missionaries, left Europe in July, 1289. He first went to Armenia and then to Persia. From Tabriz, then the capital of Persia, he went to India. This time he was accompanied only by a Dominican by name of Nicholas of Pistoia and by a certain Peter of Lucalongo, a merchant. The Dominican died in India. John of Montecorvino and Peter of Lucalongo finally arrived at Khanbaliq in 1294. The papal legate was probably received by Emperor Ch'eng Tsung or Temur Khan (1294-1307), successor of Kublai Khan, as the latter is said to have died before John of Montecorvino reached Khanbaliq.

CHAPTER III

THE MISSIONARY LABOR OF FR. JOHN OF MONTECORVINO

As soon as he settled down in Khanbaliq, John of Montecorvino began his missionary work. It was certainly a source of great joy to him to find so many European Christians dwelling in Khanbaliq either in the service of the emperor or in business.[1] He would administer to them the sacraments and strengthen them in the Catholic Faith. He tried to convert the then reigning emperor in virtue of the papal letter he had carried, for it contained a message from Pope Nicholas IV to Kublai Khan informing him of the arrival of Arghun's envoys in Europe shortly after his election to the papacy in 1288. The Pope also commented on the reports the emissaries had made concerning the monarch's great devotion to the Holy See, to the Church of Rome, and to the Christians of the Latin nations. The Sovereign Pontiff assured the Great Khan that his request for missionaries was gladly received and told him that he was praying for him to the "Father of light" to illuminate the innermost part of his heart with the ever-growing light of His inspiration and to moisten it with the dew of His grace to the praise and honor of His glorious name. Furthermore the Holy Father exhorted the emperor to accept the Christian Faith, which, he declared, was necessary for pleasing the Most High. At the end of the letter the Pope recommended to the monarch John of Montecorvino and his companions and advised him to attach himself to the missionaries and to adhere to their preachings. The Holy Father asked him to give all possible aid to the missionaries in their works of saving souls and closed the letter by assuring him that he would receive eternal reward in abundance for any good deeds he might do for the missionaries.[2]

But John of Montecorvino found it was almost impossible to speak to the emperor of conversion, for "he was too inveterate an idolater."[3] "Nevertheless," he hastened to

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[1] Supra, Introduction, p. xi.

[2] The letter beginning with the words Gaudemus in Domino of July 13, 1289, is to be found in Baronius and Raynaldus, Annales Ecclesiastici, Barri Ducis, Typis et sumptibus Lodovici Guerin, 1870, Vol. 14, ad annum 1289, No. 62; Joannes L. Mosheim, Historia Tartarorum Ecclesiastica, Helmstadii, 1741, Appendix, pp. 94-95; Luke Wadding, O.F.M., Annales Minorum, 3rd ed., Ad Claras Aquas (Quaracchi), Florence 1931, Vol. 5, p. 219.

[3] "Qui tamen nimis inveteratus est in ydolatria." Wyngaert, Sinica Franciscana, Quaracchi, apud Collegium S. Bonaventurae, 1929, Vol. 1, p. 346.

add, "he showed many favors to the Christians."[4] His attention would be directed then to the large number of Nestorians and Christians of other schismatic churches, without neglecting, however, the pagans, for whom he was in the first place sent to preach the Catholic Faith.[5] In Khanbaliq there were Georgians;there were Alans;there were Russians; there were Armenians; all of them were Christians of the Greek rites.[6]It is only reasonable to suppose that during this early period following his arrival in Khanbaliq while still taking elementary lessons in the native language,Fr.John would preach to the Christians of the Oriental churches, of whose languages he had a good knowledge from his early days spent in the Middle East.[7] He preached to the Nestorians,attempting to bring them "under the obedience of our Mother the holy Church of Rome,"[8] and in his sermons he declared to them that unless they were reconciled with Rome they could not be saved.[9] His powerful and effective preaching brought great fruit. The first great success of his preaching was the conversion of King George of Tenduc[10] of the Ongut tribe.[11]

King George's first meeting with the Franciscan missionary perhaps took place in Khanbaliq at the time when he was visiting in the capital,[12] that is,during the first year of John of Montecorvino's arrival in Khanbaliq.[13] On listening to what the missionary had said, and in witnessing what was taking place, King George was amazed, and his curiosity was strongly aroused. Owing to his deeply religious spirit he desired to investigate and to make contact with the Franciscan missionary.The contrast between the ardent faith, the piety, and the great authority of the Cath-

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4"Sed multa beneficia prestat christianis." Ibid.

5A. B. Duvigneau, C.M., "Jean de Monte-Corvino a-t-il enseigné la langue grecque à ses moinillons?" Le bulletin catholique de Pékin, Peiping, Juillet, 1943, p. 411.

6Ibid., pp. 410-11.

7Supra, Chapter II.

8John of Cora in Henry Yule, Cathay and the Way Thither,revised by Henri Cordier, London: The Hakluyt Society, 1914, Vol. 3, p. 101.

9Ibid.

10Speaking of the territory of King George's Ongut tribe, G. B. O'Toole says ("Joannes a Monte Corvino," Collectanea Commissionis Synodalis, Peiping, Mayus, 1930,Vol. 3, p. 235): "Their territory known as T'ien-ts Chün (Tenduc) was situated to the north of the Great Wall, in the southeastern part of the Suiyuan district, their capital, Cosan or Tosan,being what is now known as Tokoto."Also cf. infra, Chapter VI.

11Infra, Chapter VI.

12He possibly came to Khanbaliq on October 21, 1294, with his father-in-law, now Emperor Ch'eng Tsung成宗.

13Wyngaert, Sinica, Vol. 1, p. 348.

olic missionary and the moral laxity, the ignorance, and the formalism of the Nestorians gave him a favorable impression of the Catholic missionary. Perhaps because of the explanations he received from John of Montecorvino about the Church of Rome, he soon gave his sincere and firm adherence to the Church which Friar John represented. Before he left Khanbaliq, he had already embraced the Catholic Faith which divine Providence led him to discover.[14] After he was received into the Church, King George was given Minor Orders by the Franciscan missionary and thereafter assisted Fr. John of Montecorvino in sacred vestments every time the priest celebrated Mass or performed other divine services.[15] On his return to K'o-tun-ch'eng 可敦城, which means the city of the queen,[16] the capital of his kingdom, King George possibly asked Fr. John to go with him to preach and to baptize his people. "He brought over," Fr. John afterwards wrote, "a great part of his people to the true Catholic faith."[17] In token of his conversion to the Church of Rome he built a beautiful church of royal magnificence "in honor of our God, of the Holy Trinity, and of the lord Pope, and by my name, calling it the Roman Church."[18] This naming of the church makes it evident that King George had completely renounced Nestorianism. His conversion was a great loss to the Nestorians, whose prosperity and influence in China in that epoch was principally due to the patronage of this powerful prince. They were undoubtedly furious at the news of his repudiation of Nestorianism. They revenged themselves on him by calling him an apostate.[19]

The Nestorians at this time were very numerous among the Mongol tribes. "In the beginning of the Yüan dynasty,"

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[14] A. B. Duvigneau, "Petite Histoire de l'Évangélization Franciscaine," Le bulletin catholique de Pékin, Peiping, Aout, 1941, pp. 403-4.

[15] Wyngaert, Sinica, Vol. 1, p. 348.

[16] K'o-tun-ch'eng is, in other words, the city of Khatun a Turkish word for the wives of the Khan, or the queens. Cf. Edmundus Noyé, O.F.M., "Johannes filius Regis Georgii," Collectanea Commissionis Synodalis, Peiping, October, 1934, Vol. 7, p. 754; Yule, Cathay, Vol. 1, p. 149, n. 1.

[17] "Tamen ipse magnam populi sui partem ad veram fidem catholicam adduxit." Wyngaert, Sinica, Vol. 1, p. 348. Bishop Peregrine of Castello remarks: "And the King converted several thousand of his people on one day." (Wyngaert, Sinica, Vol. 1, p. 365: "Et ipse Rex una die de suo populo plura milia convertit.")

[18] "Ad honorem Dei nostri, Sancte Trinitatis et domini Pape et nomine meo vocans eam ecclesiam romanam." Ibid., p. 348.

[19] Arthur C. Moule, Christians in China before the Year 1550, London: Society for Promoting Christian Knowledge, 1930, p. 174, n. 16; Wyngaert, Sinica, Vol. 1, p. 348.

a Chinese author wrote, "the Keraite, Merkit, Naiman, and Ongut tribes were all Christians."[20] They played an important role in the government of the Great Khans. They were very powerful and influential. They were called by the Mongols Iroul-kounn (or erkegün)[21] whence the Chinese transcription Yeh-li-k'o-wen 也里可温 was derived. Their bishops were known as Ma-erh-ha-hsi 馬兒哈昔, or Ma-li-ha-hsi-ya 馬里哈昔牙, that is, Mar Hasia,[22] and their priest-monks were called Rabban (Lieh-pan 列班 in Chinese), an Arabic term meaning Christian priests.[23] Their religion was known in the Yüan, or Mongol, dynasty under the name of Shih-tzu chiao 十字教, that is, the Religion of the Cross.[24]

The Nestorian priests of this period were scandalously degenerate. They were idolaters. They were most ignorant. Their service was conducted in Syriac and their sacred books were also written in that language, but they had no sufficient knowledge of it. They were usurers, drunkards, and some of them had several wives like the Mongols. When they went to the church they washed their feet as did the Saracens. They ate meat on Fridays and following the custom of the Saracens they ate pork on the days of abstinence. They were guilty of simony, giving no sacrament without charge. They were constantly solicitous for their wives and children, thinking less of the propagation of the Faith than they did of their earnings. Some of them took charge of the children of Mongol nobles. Although they taught the Mongols the Gospel and the Christian Faith, because of their scandalous life and cupidity they caused them to stay away from the Christian rites; the life of the Mongols was more innocent than theirs.[25] The principal duty of the Nestorians at the Mongol court was to serve the Great Khan at banquet, to offer prayers and to bless the food. They often participated in orgies. They practiced divination like the sorcerers. Their adoration of the Cross was noth-

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[20] Chang Hsin-lang, Chung-hsi chiao-t'ung shih-liao hui-pien, 張星烺: 中西交通史料滙篇 /A Collection of the Historical Materials on the Communication between China and the West/, Peiping: Fu-jên University Press, 1924-28, Vol. 1, pp. 220-21. For exclusive information on Nestorianism in the Kerait tribe cf. Pelliot in Comptes rendus de l'Academie des Inscription et Belles-Lettres, Paris, 1914, pp. 57-58.

[21] This word was also spelled as ärkägün. Cf. Yule, Cathay, Vol. 2, p. 210, n. 2.

[22] Edmundus Noyé, O.F.M., "A Cambalek au temps de Jean de Montcorvin," Le bulletin catholique de Pékin, Peiping, Janvier, 1943, p. 42.

[23] Ibid., p. 43.

[24] Duvigneau, Le bulletin catholique de Pékin, Mai, 1941, p. 289; Noyé, ibid., Janvier, 1943, p. 42.

[25] Wyngaert, Sinica, Vol. 1, pp. 237-38, 260.

ing but sacrilege. They carried it from tent to tent of the Great Khan and of his household to let them worship it and to receive from them spirituous liquors of various kinds. They ended the circuit in raucous drunkenness.[26] Their wickedness and hostility were witnessed and experienced by John of Montecorvino, who said:

> Some Nestorians bearing the name of Christianity, but deviating far from the Christian religion, are so powerful in these parts that they would not permit any Christian of another rite to have an oratory, no matter how small, or to preach a doctrine other than the Nestorian.[27]

John of Montecorvino was a man of indomitable spirit. He was not afraid to challenge the power and sway of the Nestorians. In spite of them he started to build a church. He was probably the first person of a Christian Faith other than Nestorian, who dared to erect a church in opposition to them. "In fact," as Bishop Peregrine later related, "before Brother John, the aforesaid Archbishop, came to the empire of the great Khan, no Christian, of whatever sort or nation he might be, could manage to set up however small an oratory and the sign of Christ, because of the power of the Nestorians who forbade it."[28] The Nestorians tried by every means to prevent Fr. John from building a church, but their efforts failed. The undaunted spirit of the missionary and the rapid growth of the Catholic mission provoked among them great alarm. They hated Fr. John for his vehement preaching against their church and their conduct. To avenge themselves they began at once to persecute him and to spread rumors about him. Of their attacks Friar John related:

> Since to these regions none of the Apostles nor any

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[26] Ibid., pp. 258-68; Duvigneau, Le bulletin catholique de Pekin, Mai, 1941, p. 281. For a remarkable resume on the misconduct of the Nestorians cf. Duvigneau, "Maniere de l'apostolat Franciscain," ibid., Avril, 1942, pp. 208-14.

[27] "Nestoriani quidem christianitatis tytulum preferentes, sed a christiana religione plurimum deviantes, tantum invaluerunt in partibus istis, quod non permiserunt quempiam christianum alterius ritus habere quantumlibet parvum oratorium, nec aliam quam nestorianam publicare doctrinam." Wyngaert, Sinica, Vol. 1, p. 346.

[28] "Ante vero quod Fr. Johannes Archiepiscopus predictus veniret ad imperium magni Canis, nullus christianus cuiuscumque conditionis et nationis esset, prevalere poterat erigere quantumcumque parvum oratorium et signum Christi, propter potentiam nestorianorum prohibentium." Wyngaert, Sinica, Vol. 1, pp. 365-66.

disciple of the Apostles had come,[29] and therefore the aforesaid Nestorians by themselves and by others corrupted by money brought on me the most severe persecutions, asserting that I was not sent by the lord Pope, but I was a great spy and a seducer of men, and after a certain interval of time they produced other false witnesses, saying that another messenger was sent to the Emperor bearing him a very great treasure and that I murdered him in India and took what he had carried, and this machination lasted about five years. Thus I was very often brought on trial with [danger of] an ignominious death.[30]

According to a letter in summarized form given in John of Winterthur's Chronicle, the Nestorians attempted to force the magistrates to imprison, to scourge, and to impose other severe punishment on Fr. John.[31] As a result of the malignant attacks of the Nestorians, Friar John was held by the tribunal in great suspicion. He was put in a narrow dungeon.[32] During this time a Syrian Christian by name of Ise or Ase (the Chinese Ai-hsieh 愛薛) was in the office of the Ch'ung-fu-ssu 崇福司 (Board on Christian worship).[33] He was either unable or unwilling to help Fr. John in his mêlée with the Nestorians. King George was probably on expedition to the northwest China[34] and could not come to

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29John of Montecorvino perhaps meant literally that none of the Apostles nor any disciples of the Apostles had come to Khanbaliq or to the neighboring regions which did not include the whole of China.

30"Ad has siquidem terras nec aliquis Apostolus, nec Apostolorum discipulus pervenit, et ideo prefati nestoriani per se et per alios pecunia corruptos, persecuciones michi gravissimas intulerunt, asserentes quod non essem missus a domino Papa sed essem explorator, magnus et dementator hominum. Et facto aliquo intervallo temporis, produxerunt alios falsos testes dicentes quod alius nuntius fuerat missus, deferens Imperatori maximum thesaurum et quod ego illum occiderim in Yndia et abstulerim que portabat. Et duravit hec machynatio circiter quinque annis, ita quod sepe ad judicium fui tractus cum ignominia mortis." Wyngaert, Sinica, Vol. 1, p. 347.

31Moule, Christians, p. 205.

32Ibid.

33Noyé, Le bulletin catholique de Pékin, Fevrier, 1943, p. 91.

34Yen Fu, "Fu-ma Kao-t'ang Tsung-hsien Wang p'ei," Yüan Chao Wên Lei, ed. by Su T'ien-chio 閻復, "駙馬高唐忠獻王碑"蘇天爵:元朝文類 ["The monument of the imperial son-in-law Kao-t'ang Loyal King," A Collection of the Writings of the Yüan Dynasty], Shanghai: The Commercial Press, 1929, ch. 23, fols. 12 v°, 13 ro; Moule, Christians, p. 237.

John of Montecorvino's rescue.However,Fr. John endured all the injuries and tribulations in patience and offered them to God for the good of the mission.At length God took pity of him.His innocence was vindicated. "At last," he related, "through a confession of some persons, by the providence of God, the emperor learned of my innocence and of the malice of my rivals,and sent them into exile with their wives and children."[35] Moreover the emperor threatened with severe punishment those who should harm him either by words or by deeds.[36]

After John of Montecorvino was acquitted of all the charges the Nestorians had brought against him, both the emperor and the citizens of Khanbaliq realized the noble purpose of his mission and held him in high esteem.For five years[37] he had been interrupted by the Nestorians in his missionary work;now he could resume what he had begun. The church he had started was perhaps finished at this time.[38] Under the renewed protection and honor restored to him by the emperor, he preached the word of God with more vigor, more force, and with more success. He worked harder than ever to regain the time lost in his imprisonment. He was still alone in that vast mission field. A knowledge of his task was derived from his two (or possibly three)[39]letters written from Khanbaliq.To prepare himself for a better position to preach the Gospel to the infidels he resumed and

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[35]"Tandem per quorumdam confessionem, Deo disponente, Imperator cognovit meam innocentiam et malitiam emulorum, et ipsos cum uxoribus et liberis exilio relegavit." Wyngaert, Sinica, Vol. 1, p. 347.

[36]Moule, Christians, p. 205.

[37]Supra, p. 8.

[38]Fr. John seems to indicate that he had started to build the church quite some time before he could complete it in 1299,for he said in his first letter of 1305 that "I built a church in the city of Khanbaliq, ... which I completed six years ago," (Wyngaert, Sinica, Vol. 1, p. 347). Although there is no strong evidence showing that he had started the church before the Nestorian persecution, there is good reason to suppose that he had begun to build it shortly after his arrival in Khanbaliq, because it is always the ambition of a missionary to build first a house for God and only then a house for himself. Furthermore it seems that the Nestorians could not restrain themselves after John of Montecorvino had deprived them of their powerful patron, King George, and of a great number of the king's people in the first year of his arrival in 1294. Therefore the Nestorians possibly began their persecution of the Franciscan missionary shortly thereafter.The persecution lasted five years, which led up from 1294 to 1299, just as Fr. John said, six years before 1305.

[39]Infra, p. 20.

intensified his study of the Tartar language.[40] Later, he translated the whole New Testament and the Psalter into that tongue.[41] Apparently he also translated a part of the Missal, for he said in his letter that the Mass was celebrated in King George's church according to the Latin rite, but the words of the Preface and the Canon were read in the Tartar language.[42]

The adoption of the Tartar language in the liturgy unfolds, indeed, the great foresight of the missionary. The splendor of the liturgy of the Church is always attractive and impressive. But without a proper understanding of its significance it would appear to the infidels no more than a gaudy show. In order to give a proper understanding of the liturgy of the Church to the infidels Friar John thought it would be better to present it in the language which they understood. In fact, when he was still with King George, he made an agreement with him to translate the entire Latin Breviary so that it might be chanted throughout the domain of that prince.[43] Since the native language always plays an important role in spreading Christianity, it is worth digressing here into the question of the Tartar language.

The Tartar language of which Fr. John of Montecorvino spoke was the language of the Mongols. When the Mongols appeared in history in the thirteenth century they had no written language. Among their tribes only the Kereits and the Naimans were comparatively civilized, being in communication with such cultured peoples as the Uigurs dwelling in the Tien Shan regions and the Karakitais inhabiting the Seven Rivers (Semiryechye). It is probable that the written Mongolian arose among these tribes under the influence of Uigur literature. Ghengis Khan used the Uigur letters and Chinese script to issue commands and decrees.[44] He introduced for the needs of his chancery a ready literary language based on an old Mongolian dialect, probably the ancient Naiman.[45] The Uigur letters were, however, based on

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[40] It is supposed here that John of Montecorvino had taken up the Tartar language very shortly after his arrival in Khanbaliq. This view is in perfect accord with what Fr. Duvigneau has said: "In the meantime he put himself immediately to studying the language and writings of the Tartars." (Le bulletin catholique de Pékin, Juillet, 1943, p. 412.

[41] Wyngaert, Sinica, Vol. 1, p. 350.

[42] Ibid.

[43] Ibid.

[44] Cf. the decree of the sixth year of Chih-yüan 至元 (A. D. 1269) in Sung Lien and others, Yüan shih 宋濂等：元史 /The History of the Yüan Dynasty/, Shanghai: The K'ai Ming Book company, 1935, ch. 202, p. 454.

[45] B. Y. Vladimircov, A Comparative Grammar of the Literary Mongolian and of the Khalkha Dialect ("Publications of

the old Syriac letters, which were brought to Eastern Turkestan in the eighth or ninth century by some Nestorian priests.[46] At this time the Mongolian chancery used the Uigur letters for the east of Pamir Bolar, and for the west of those mountains the Persian letters, which were known in China as I ssu t'i fei tzu 亦思替非字 or simply I ssu t'i wen tzu 亦思替文字.[47] There were several attempts made to create an independent written Mongolian. The first attempt was made by a Lama priest of Tibet by the name of Sa-skya Pandita.[48] He tried to adapt the Uigur letters to the Mongolian language, but he died before his work was completed. In his system the fourteen Uigur consonants were still retained.[49] After his death he was succeeded in this work by his nephew named 'Phags-pa,[50] who "casting aside what had been done by his predecessor, invented an alphabet of an entirely different character, grounded on the Tibetan form."[51] The 'Phags-pa alphabet, when completed, contained forty-one letters, but the whole language embraced only a little more than a thousand words.[52] When it was presented to Kublai Khan, it was promulgated;[53] but it was not widely adopted and was later amended at least twice. According to Alexander Wylie, after various improvements the number of the letters of the alphabet was left at thirty-two. From the syllabic formation of combining the thirty-two letters

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the Leningrad Oriental Institute," No. 33), Leningrad, 1929, p. 5.

[46] Chang, Chung shih, Vol. 2, p. 80.

[47] I ssu t'i fei or Istifei seems to have derived from I ssu t'a ha 亦思塔哈 (Istaker), which means in Arabic Persepolis. Cf. Edmundus Noyé, O.F.M., "Legatio Fratris Joannis a Plano Carpini ad Tartaros," Collectanea Commissionis Synodalis, Peiping, Januarius, 1935, Vol. 8, p. 30 and "Notes sur l'Histoire religieuse de la ville de Yen," Le bulletin catholique de Pékin, Peiping, Juin, 1944, p. 272.

[48] Wylie has Sandja Bandida. Chinese Researches, Shanghai, 1897, Part III, p. 259. The spelling used in the text was taken from Pelliot, "Les systèmes d'écriture en usage chez les anciens Mongols," T'oung Pao, Vol. 26 (1929), p. 285; cf. also Pelliot's review of A. Dragunov, The Phags-pa script and ancient Mandarin, in T'oung Pao, Vol. 29 (1932), pp. 166-68, et passim.

[49] Wylie, Chinese Researches, Part III, p. 259.

[50] Pelliot, T'oung Pao, Vol. 26, p. 286.

[51] Wylie, loc. cit.

[52] Sung Lien and others, Yüan shih, ch. 202, p. 455.

[53] It was promulgated by an imperial rescript, which may be found in Sung Lien and others, Yüan shih, ch. 202, p. 454. For a photostatic sample of this square ('Phags-pa) script cf. Thomas F. Carter, The invention of printing in China and its spread Westward, New York: Columbia University Press, 1931, p. 120.

there were derived only 127 words, and they were arranged under twelve classes according to their terminations.[54] Probably because of the inefficiency and paucity of words the 'Phags-pa alphabet was in use only for a short time. This fact made Pelliot declare that "it would appear clearly that from one end to the other, except for the time of the ephemeral favor of the 'phags-pa alphabet, the Mongols used the Uigur script .... which the Mongols used before and after their /Bandita and 'Phags-pa?/ intervention."[55] Hence scholars like G. B. O'Toole, A. B. Duvigneau, Otto Maas, and others did not hesitate to affirm that Fr. John of Montecorvino had translated the whole New Testament and Psalter, likewise the Preface and the Canon of the Mass into the Mongol language written in the Uigur letters.[56] The Uigur letters were in use very likely until the end of the Yüan, or Mongol, dynasty in China.[57] The importance of this language was felt in the West, as a certain Friar Preacher, to whom John of Montecorvino's first letter from Khanbaliq was sent, revealed that many Dominicans who had learned the Tartar letters and language were trying to go to the Tartars to preach the word of God.[58]

Fr. John seems to have begun and finished his translations of the New Testament, Psalter, and the Preface and Canon of the Mass before King George's death, which occurred in 1299.[59] He died a true Christian, as Fr. John averr-

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54Wylie, Chinese Researches, Part III, pp. 260, 261.

55"Il apparaît donc nettement que d'un bout a l'autre, et sauf pendant la faveur éphémère de l'alphabet 'phags-pa, les Mongols se sont servis de l'écriture ouigoure.... dont les Mongols se servaient avant et après leur intervention." Pelliot, T'oung Pao, Vol. 26, p. 289.

56O'Toole, Collectanea Commissionis, Vol.3, Mayus, 1930, pp. 237, 244; Duvigneau, Le bulletin catholique de Pékin, Juillet, 1941, pp. 404,406; Maas, "John de Monte Corvino," Collectanea Commissionis Synodalis, Peiping, Augustus-September, 1942, Vol. 15, p. 281.

57Pelliot (T'oung Pao, Vol. 26, p. 289) says that the Uigur writing was in use as late as 1362, which was only two years before the fall of the Yüan, or Mongol, dynasty in China. He, speaking of the time when the 'Phags-pa alphabet was in vogue, remarks that "it is in the Uigur writing that the grand Mongolian inscription of 1362 was written; still unpublished I found it in 1908 in Kansu." (... c'est en écriture ouigoure qu'est écrite la grande inscription mongole de 1362, encore inédite, que j'ai retrouvée en 1908 au Kansou).

58Moule, Christians, p. 177; Maas, Collectanea Commissionis, Vol. 15, p. 484.

59Fr. John of Montecorvino wrote in 1305 that King George had died six years before. Six years back from 1305 is 1299, which agrees with the account given in the inscription of King George's tombstone. There we read that he was

ed,[60] leaving a son still in the cradle as his heir.[61] This child was baptized by Fr. John and named after him.[62] After King George's death his brothers, inveterate Nestorians, led all those who had been converted to the Church of Rome[63] back to the Nestorian Church. This was a great victory for the Nestorians, and Fr. John was very much saddened by the unhappy event. His sorrow was aggravated by the fact that he was alone and unable to leave the Great Khan to return to King George's church to bring the lost sheep back to the fold of Christ.[64] In this connection he could not help recalling the persecution of the Nestorians, impeding his missionary work in Khanbaliq. He wrote to his friend that if he had not been calumniated by the Nestorians, great fruit would have resulted from his missionary labor.[65] He was in drastic need of missionaries to help him. "If I had had two or three helpers," he insisted, "the Emperor might have been baptized."[66] Hence he implored his superiors to send him brother helpers. He wrote: "I beseech you, therefore, to let those come who wish to come and will strive to give good example and not seek honors."[67] After having made this request for assistants, John of Montecorvino very thoughtfully gave directions concerning the different routes by which new missionaries could travel to Khanbaliq. The route across the land of Toctai,[68] the emperor of northern Tartary, Fr. John said, was the shortest and the safest for travel. By this road missionaries could reach Khanbaliq within five or six months. Another route, said the missionary, was of the same distance as that be-

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captured in the expedition to the northwest of China against Kaidu in the winter of 1298 and was kept a captive for some time; thus he was put to death possibly at the beginning of the following year, that is, 1299. Cf. Wyngaert, Sinica, Vol. 1, p. 348; Yen Fu, Yüan chao wen lei, fol. 13r°; Moule, Christians, pp. 237-38; Duvigneau, Le bulletin catholique de Pékin, Juillet, 1941, p. 406.

[60] Wyngaert, Sinica, Vol. 1, p. 348.

[61] Ibid. The boy's Chinese name, or Chinese equivalent, was Shu-an 术安 (same as Chu-an 主安 or 注安) for Joannes (or Joan). Cf. Sung, Yüan shih, ch. 118, p. 8; Yen, Yüan wên lei, fol. 13v°; Noyé, Collectanea Commissionis, October, 1934, Vol. 7, p. 755, n.1; Moule, Christians, pp. 238,239, n. 38.

[62] Wyngaert, Sinica, Vol. 1, p. 350.

[63] Ibid., p. 348.

[64] Wyngaert, Sinica, Vol. 1, p. 348.

[65] "Iterum dico quod si non fuissent infamationes supra dicte, magnus fructus fuisset secutus." Ibid., p. 349.

[66] "Si habuissem etiam duos vel tres socios coadiutores meos, forte Imperator Chaam fuisset bettizatus." Ibid.

[67] "Rogo ergo ut tales fratres veniant, si venire aliqui volunt, qui studeant se in exemplum dare et non suas fimbrias magnificare." Ibid.

[68] Moule, Christians, p. 175, n. 17.

tween Acre[69] and Provence in France. A third covered the same distance as that between Acre and England. The latter, he said, would take almost two years to travel. The shortest and safest route was, however, rendered insecure at that time by wars raging in that country. It was probably due to these wars that the missionary was long without news from the Roman Curia and from his own Order. In this same year (1299)[70], as already mentioned, Fr. John completed his first church in Khanbaliq, attaching to it a bell-tower wherein he installed three bells.[71]

After the completion of this first church Fr. John began to teach Latin[72] and to give instructions in the rites of the Latin Church to forty boys.[73] He also gave them lessons in church music and the liturgy. These forty boys, ranging in age from seven to eleven, were sons of pagans, but they were all baptized by Fr. John, and had been purchased by him. He copied thirty[74] Psalters with hymnaries and two Breviaries for their use. Eleven of the boys became very familiar with the liturgy and the music of the Church They conducted their own choir and performed the ceremonies by themselves no matter whether Fr. John was present or not. The missionary, however, rang the bells at all the canonical hours and chanted with the children the office by heart, for they had no books with musical notes. For this reason the missionary friar begged the Minister General of his Order to send him a Gradual and Psalter with musical notes for a sample[75] so that his boys could make

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69 The Latin text has "Achon." Cf. Wyngaert, Sinica, Vol. 1, p. 349. Both Yule and Moule translated it as Acre. Yule, Cathay, Vol. 3, p. 49; Moule, Christians, p. 175.

70 It was six years before 1305, as Fr. John said in his letter. Cf. Wyngaert, Sinica, Vol. 1, p. 347.

71 Ibid.

72 The recension of Fr. John's letter published by Wyngaert, Sinica, Vol. 1, p. 347, lacks the words et graecis as found in Wadding, though they are given as variants. The reason for not teaching Greek was given by Fr. Duvigneau in his article entitled "Jean de Monte-Corvino a-t-il enseigne la langue grecque a ses moinillons?" which has already been cited.

73 The number forty is correct. Cf. Moule, Christians, p. 207, n. 67.

74 Moule, who seems to have made a textual study of different manuscripts of John of Montecorvino's letter of 1305, gives this English version: "And I have written for them thirty Psalters with Hymnaries and two Breviaries." (Christians, p. 173). But Yule, and Wadding in his Annales Minorum of the third edition of 1931 have the number thirty before the word "hymnaries" rather than before the word "Psalters". Cf. Yule, Cathay, Vol. 3, p. 47; Wadding, Annales, Vol. 6, p. 78; also cf. Wyngaert, Sinica, Vol. 1, p. 347. It seems obvious that the number xxx refers to the "Psalters with hymnals" and so Moule is correct.

75 The Latin text has pro exemplari. Both Yule and Moule

copies of them.Many of the youngsters learned how to transcribe the Psalter and other official books of the Church and became very skilful in singing. The emperor, hearing them from his chamber in the palace near the church,[76] was very much pleased. "And this wonderful fact," Fr. John of Montecorvino wrote, "is far and widely disclosed among the people,and will bear great fruit as the divine mercy shall dispose and fulfil."[77]He was often sent for by the emperor to bring with him four or six of the boys to sing for him. Willingly and gladly obeying the emperor,Fr.John frequented the royal halls taking with him alternately four, six, or eight of the youngsters.[78]

For a period of twelve years John of Montecorvino was completely isolated from the western world. He heard no news about the papal court, about his own Order, and about the general affairs of the western nations. Finally in 1303 he heard some rumors about the Roman Curia, about his Order, and about the nations of the West from a Lombard physician and surgeon.He was amazed,however, at the shocking news he received. To him it was a blasphemy; and for that reason he was anxious to hear the truth thereof from his friends in the province of Gazaria (Crimea).[79] "Two years ago,"he told them in his letter,"a Lombard physician and surgeon[80] arrived here. He spoke of the Curia of Rome, of our Order, and of the nations of the West with shocking blasphemies, wherefore I desire very much to learn the truth."[81] In the same year(1303)Fr.John was joined by Friar Arnold, a German from the Franciscan province of Cologne.[82]But according to Fr.Duvigneau,Friar Arnold did not

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however, translated it by the English word "copy". Cathay, Vol. 3, p. 50; Christians, p. 175. The word "sample" seems to be a little more appropriate here.

[76]See the quotation infra, p. 17.

[77]Wyngaert, Sinica, Vol. 1, p. 353: "et hoc mirabile factum longe lateque divulgatum est inter gentes, et pro magno erit sicut disponet et adimplebit divina clementia."

[78]Moule, Christians, p. 207.

[79]Gazaria was the region comprising what is now the Crimea and the northern shore of the Sea of Azov; so named from the ancient tribes of the Khozars or Chasars.Cf.Yule, Cathay, Vol. 3, p. 169; O'Toole, Collectanea Commissionis, Mayus, 1930, Vol. 3, p. 246; Daniel,"Le mouvement missionnaire Franciscain au XIII[e] siècle," Revue d'histoire des Missions, Paris, Decembre, 1926, p. 514.

[80]In the different MSS and editions this word is spelled differently but always means "surgeon". Cf.Moule,Christians, p. 175, n. 18; Wyngaert, Sinica, Vol.1,p. 349; Wadding, Annales, Vol. 6, p. 78; Yule, Cathay, Vol. 3, p. 49.

[81]"Iam sunt duo anni, quod venit quidam medicus cyrurgicus Lombardus qui de romana Curia et nostro Ordine et statu occidentis istas partes incredibilibus blasphemiis infecit.Propter quod multum desidero percipere veritatem." Wyngaert, Sinica, Vol. 1, pp. 349-50.

[82]Ibid., p. 347.As for the year 1303 or thereabout cf.

come directly from Europe, otherwise John of Montecorvino would have asked him instead of writing to Gazaria for the truth of the Lombard's information. He must have come from the countries of the Near and Middle East, such as Armenia, Persia, or some other country in Central Asia, for a short visit, and his quick departure left Fr. John of Montecorvino again in isolation.[83]

In January 8, 1305, John of Montecorvino wrote his first letter from China to the Father Vicar and to the confreres of the province of Gazaria.[84] Up to this time he had baptized six thousand persons in the church and he would have baptized more than thirty thousand, as he stated, had he not been persecuted by the Nestorians. Despite their persecution he still conferred baptism frequently.[85] In this very year he began to build another church. "Now I am building another church," he announced in his letter, "to divide the boys in several places."[86] Owing to his excessive labor, Fr. John felt his age keenly. "I feel already that I am old," he says, "rather from labor and tribulations than from age, for I am only fifty-eight."[87] King George's son was now nine years old. The missionary hoped that this child would follow in his father's footsteps when he grew up.[88] He was very much impressed by the wealth and the vastness of the Great Khan's empire. "According to what I have heard and seen," he declared, "I believe there is no king or prince in this world who can compete with the lord Great Khan in the vastness of his empire, the multitude of subjects, and the amount of wealth."[89] The missionary gave this letter for delivery to a friend of his, "who was in the retinue of lord Toctai Khan who came to the lord Khan of Cathay."[90] This friend fulfilled his trust. After he returned to Sarai, he went to Tabriz, probably with a copy of the letter; and he delivered it to the Franciscans in Per-

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Yule, Cathay, Vol. 3, p. 14; Giovanni Soranzo, Il Papato, l'Europa cristiana e i Tartari, Milano: Società Editrice, 1930, p. 526.

[83] Duvigneau, Le bulletin catholique de Pékin, Aout, 1941, p. 454.

[84] This information was derived from the missionary's second letter (in Wyngaert, Sinica, Vol. 1, pp. 351-52).

[85] Wyngaert, Sinica, Vol. 1, p. 347.

[86] "Modo sum in actu edificandi aliam ecclesiam ad dividendum pueros in pluribus locis." Ibid., p. 350.

[87] "Ego iam senui et canus factus sum potius laboribus et tribulationibus quam etate, sum enim annorum quinquaginta octo." Wyngaert, Sinica, Vol. 1, p. 350.

[88] Ibid., pp. 348, 350.

[89] "Secundum vero audita et visa credo quod nullus Rex aut princeps in mundo possit equari domino Chaam in latitudine terre, in multitudine populi et magnitudine divitiarum." Ibid., pp. 350-51.

[90] Ibid., p. 351: "qui fuit ex sociis domini Cothay Chanis, qui venerat ad eumdem dominum Chanem de Cathay."

sia.[91] This letter (or a copy of this letter?) fell into the hands of a certain Dominican, a spiritual man who was travelling round the parts of the East preaching the Faith of Christ to the nations, through some Venetian merchants, who had come back from Tartary.[92] That Dominican friar in turn sent the letter to the Franciscans and Dominicans in several places in Italy.[93] Fr. John's appeal for missionaries seems to have been answered by a group of Friar Preachers, who went as far as Gazaria (Crimea), but were unable to go farther because of wars. They stayed in Gazaria waiting for the wars to cease.[94]

On February 13, 1306, Fr. John wrote his second letter from Khanbaliq. This letter was destined for Tabriz, Persia, and was addressed to the Franciscans and Dominicans dwelling in that country.[95] First of all he made the fact known in the letter that he was seized with surprise at hearing from them for the first time, and then he told them that he had made six pictures,[96] based on the narratives of the Old and the New Testament, for the edification of the uneducated. The pictures were captioned in three representative languages, namely: Latin, Tursic, and Persian, "so that /people of/ all tongues may be able to read."[97] By this time some of his forty boys were dead.[98] Further details concerning the second church he had commenced to build in the preceding year were given in this letter in the following words:

> However, in that year of the Lord 1305 I began another new place[99] in front of the lord Khan's palace gate. And between /his/ court and our place there is only one road, distant by a stone's throw from the lord Khan's door. Peter of Lucalongo, a faithful Christian and a great merchant, who was my companion from Tabriz, bought the ground himself for the place of which I have spoken and gave it to me for the love of God and under the inspiration of divine grace, for a more useful and

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[91] Ibid., p. 352.

[92] Moule, Christians, p. 177.

[93] Ibid. The passage says "this side of the sea," which obviously means Italy.

[94] Ibid.

[95] Wyngaert, Sinica, Vol. 1, p. 351.

[96] Ibid., p. 352. Moule, Christians, p. 178, n. 28: "Six seems an inadequate number, and no number is mentioned by the Pope, who writes: quod ecclesias construxerit. & picturas noui et ueteris testamenti in eis depingi fecerit."

[97] Wyngaert, Sinica, Vol. 1, p. 352: "ut omnes lingue legere valeant."

[98] Ibid.

[99] The word "place" may have represented not only the church but also other buildings, such as convents or schools.

suitable place could not be had in the entire empire of the lord Khan for the erection of a Catholic church.[100] I took over the place in the first part of August and by the feast of St.Francis,with the aid and help of benefactors /the place/ was finished, with a surrounding wall and with living quarters,simple workshops, workshop flats, and an oratory which holds two hundred persons.[101] But on account of the winter I could not finish the church. However, I have the timber piled up in the house, and by the mercy of God I shall complete it in the summer.[102]

Fr. John speaks here only of his being prevented from finishing the church by the winter season and says nothing of obstruction by the Nestorians. This was perhaps due to the fear the heretics held for the house of God;they dared not destroy the church which was begun. But according to John of Cora,a Dominican missionary of Persia,[103] the Nes-

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[100]Here he uses the word "church," indicating the difference he intends to make between church and place.

[101]Moule and Yule seem to think that the month of August in the letter should be of the preceding year 1304 and the feast of St. Francis (October 4) of the following year 1305. The reason they give is that if the month of August and the feast of St. Francis were of the same year (1305), the time would be too short for the amount of work reported done. (Cathay, Vol. 3, p. 56, n.1; Christians, p. 179, n. 31). True, the amount of work reported was very great, but if a large number of laborers were working on it,as the letter seems to indicate,it would not be impossible or unlikely to have it finished within two months' time.

[102]"In isto autem anno Domini MºCCCºVº ego incepi unum alium locum novum coram hostio domini Chanis, et inter curiam et locum nostrum via sola est, distans per iactum lapidis a porta domini Chanis. Dominus Petrus de Lucalongo fidelis christianus et magnus mercator,qui fuit socius meus de Thaurisio,ipse emit terram pro loco quem dixi,et dedit mihi,pro amore Dei et divina gratia operante,quia utilior et congruentior locus haberi non posset in toto imperio domini Chanis pro ecclesia catholica construenda. In principio augusti locum accepi,et assistentibus benefactoribus et iuvantibus,usque ad festum S. Francisci fuit completus cum muro in circuitu et domibus,officinis planis et oratorio, quod est capax ducentarum personarum. Sed propter yemem ecclesiam perficere non potui, sed habeo ligna congregata in domo et per misericordiam Dei perficiam in estate." Wyngaert, Sinica, Vol. 1, pp. 352-53.

[103]John of Cora was from the town called Cora, six miles from Velletri. Cf. Yule, Cathay, Vol. 3, p. 37, n.1. This Dominican missionary was said to have served under John of Montecorvino in Persia and was elected by Pope John XXII on August 9, 1329, Archbishop of Sultania. Cf.

torians did damage the "abbeys," which Fr. John of Montecorvino was building. "And when that Archbishop,"[104] the Dominican writes,"of whom we have spoken before was building these abbeys of the Minor Brothers above mentioned, these Nestorians destroyed them by night and did there all the harm that they could."[105] At this time after some of their confreres were sent into exile by the emperor for their false accusations against Fr.John of Montecorvino[106] the Nestorians "dared not do evil to the said Archbishop nor to his Brothers nor to the other faithful Christians in public or openly, because the Emperor loved them and showed them tokens of regard."[107]

This new church with a red cross erected atop became a center of attraction to all those who came either from the city of Khanbaliq or from other localities. It was two and half miles from the "first church and place."[108] The number of places and churches was later increased.[109] Fr. John had divided his choir-boys into two groups: one for the first church and the other for the second.Thus he writes: "And they recite the office by themselves. But like a chaplain I celebrate in both places by alternate weeks, because the boys are not priests."[110]

Here again Fr. John speaks of the vast empire of the Great Khan. There is none greater than it in the world, he assured his friends.[111]He said he had a place in the court of the emperor and a right of entry and of sitting as a recognized representative of the Pope, and the honor given to him was above all other that was bestowed upon the prelates regardless of their titles. He disclosed the fact that the lord Khan had heard many things about the papal court in Rome and about the nations of Europe and desired to receive envoys therefrom. In brief he mentioned that there were many schools of idolaters of different beliefs. "There are many monks," he observes, "of different schools

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Moule, Christians, p. 249, n. 8.

[104]The named Archbishop was John of Montecorvino, who was elected by Pope Clement V to that dignity on July 23, 1307. Cf. infra, p. 22.

[105]Yule, Cathay, Vol. 3, p. 101; Moule, Christians,pp. 250-51.

[106]Supra, p. 8.

[107]Yule, Cathay, Vol. 3, pp. 101-2; Moule, Christians, p. 251.

[108]Wyngaert, Sinica, Vol. 1, p. 353. Here it may be clearly seen that Fr. John makes a distinction between the church and the place.

[109]Infra, p. 24.

[110]Wyngaert, Sinica, Vol. 1, p. 353: "et faciunt officium per seipsos. Sed ego sicut cappellanus per ebdomadas celebro in utraque, quia pueri non sunt sacerdotes."

[111]Ibid., p. 352.

wearing different habits, and they practice greater austerity and abstinence than do Latin monks."[112] Then he directed his attention to India, the greater part of which he said he had seen; the rest of the country he had inquired about. He maintained from his own experience that preaching the Gospel in that country would bring great results, but he warned those who would wish to go there to preach to be of solid character, because, as he gave the reason, the country was very beautiful and full of spices and of precious stones.[113] The letter came to a sudden stop, without ending or date. Friar John Elemosina, who gave this second letter of John of Montecorvino, from which[114] Luke Wadding made a transcript for his Annales Minorum, gave in substance a third letter of John of Montecorvino, which Henry Yule thought with seemingly good reason to be the end of the second letter accidentally detached.[115] According to Friar Elemosina, Fr. John of Montecorvino had said that besides the letter he had written in the preceding year he wrote another one this year.[116] This statement is so vague as to cause a division of opinion. Some understood the preceding year in the statement to be 1306 and consequently this year to be the year 1307. Hence there would be a third letter written by John of Montecorvino. Luke Wadding seems to hold the first opinion, because he placed that statement in his Annales under the year 1307,[117] whereas Yule and Moule held the second.[118] However, the contents of the fragmentary letter given by Friar Elemosina accords very well with the last paragraph of Fr. John's second letter, for he was evidently speaking there of his experiences in India whilst the fragment speaks of a group of Ethiopian envoys who had come to Fr. John asking him to go to their country to preach or to send thereto other good preachers. In those days India (i.e., India Parva or Hindustan) was also known as Ethiopia.[119] Moreover the date (Quinquagesima Sunday,

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[112] "In istis partibus sunt multe secte ydolatrarum diversa credentium et sunt multi religiosi de diversis sectis diversos habitus habentes et sunt majoris austeritatis et abstinentie quam religiosi latini." Wyngaert, Sinica, Vol. 1, p. 354.

[113] Ibid.

[114] But Wadding mistook him for Odoric of Pordenone. Annales, Vol. 6, p. 103; also cf. Moule, Christians, p. 166, n. 1.

[115] Yule, Cathay, Vol. 3, pp. 7, 57.

[116] Yule, Cathay, Vol. 3, p. 57; Moule, Christians, p. 181, n. 34.

[117] Wadding, Annales, Vol. 6, p. 103.

[118] Yule, Cathay, Vol. 3, p. 57; Moule, Christians, p. 181, n. 34.

[119] Golubovich, Biblioteca, Vol. 2, p. 554; Joannes Ricci, O.F.M., Hierarchia Franciscana in Sinis, ex Typographia

that is, Feb. 13, 1306) given in the fragment[120] fits the second letter perfectly. Beyond any doubt this second letter was written in 1306, for Fr. John at the beginning of the second letter used this year in relation to the last year (1305) while speaking of his hearing from his friends for the first time.[121] Fr. John was also reported in that fragment to have said that he had baptized four hundred persons after the feast of All Saints (of 1305?).[122]

Although by this time the storm of persecution, aroused by the Nestorians against him, had long ceased, the trials of his missionary life were actually just beginning. Before helpers came to him, John of Montecorvino had fought single-handed for eleven years against hardships and handicaps, sweeping aside obstacle after obstacle in order to build a firm foundation for the Church in China. Thanks be to God and to the undaunted spirit of the missionary, the Catholic Church was for the first time in history established on Chinese soil. So far two churches were built by John of Montecorvino in Khanbaliq to accommodate a congregation of six thousand and four hundred Catholics. Although the emperor was not converted to the Church, he was a great friend and patron of the mission. These are, indeed, great achievements of John of Montecorvino's missionary labor in China. "What he accomplished," comments Fr. Otto Maas, O.F.M., "in those long, laborious years, separated by a whole world from the Christian West, stands out as an imperishable monument to his memory--an achievement rare in the annals of missionary history."[123]

Franciscana, Wuchang, 1929, p. 8; Duvigneau, "Sur les traces des Vieux Franciscaine," Le bulletin catholique de Pékin, Juillet, 1940, pp. 365-66; George Goyau, L'Église en marche ("Études d'histoire missionnaire 1re Série"), Paris, 1933, Vol. 1, p. 47.

120 Yule, Cathay, Vol. 3, pp. 6, 7.

121 Wyngaert, Sinica, Vol. 1, p. 351.

122 Yule, Cathay, Vol. 3, p. 58; Moule, Christians, p. 181.

123 Maas, Collectanea Commissionis, October-November, 1942, Vol. 15, p. 495.

SUMMARY OF CHAPTER IV

THE METROPOLITAN SEE OF KHANBALIQ (PEIPING)

Archbishop John of Montecorvino (1307-1328)

The great success of John of Montecorvino in preaching the Gospel in the city of Khanbaliq was made known to the papal court in 1307 by Thomas of Tolentino, also a missionary, who returned to Europe from Tabriz, Persia, with the two letters of the Chinese missioner. Pope Clement V was very much pleased with the news and decided to make the missioner archbishop of Khanbaliq and primate of all Asia.

In the meantime the Pope dispatched a letter to Gonzalvus of Vallebona, the Minister General of the Friars Minor, asking him to choose seven friars of great virtues and great learning particularly of the Holy Scripture, as candidates for bishopric. The seven chosen were Friar Gerard Albuini, Friar Ulric of Seyfridorf, Friar William of Villanova, Friar Nicholas of Banzia, Friar Andrew of Perugia, Friar Peregrine of Castello, and Friar Andreucci of Assisi.

After their consecration, the bishops were entrusted by the Pope with the Bull Sane nuper, written on July 23, 1307, to John of Montecorvino. In this Bull the Pope urged the missionary to accept the appointment and to take the charge which was committed to him. Three more Bulls were dispatched. In one of these the Pope granted the Archbishop-elect the prerogative which he himself possessed in the Latin Church of the West of presiding over all the bishops and prelates of the churches of the East with the condition that this power should always remain subject to that of the Pope. Thus the use of the pallium could not be lawful until it was recognized by Rome.

With the Bulls and a letter to the Great Khan in Khanbaliq, the seven newly consecrated bishops were prepared to leave for China, but only six of them actually made the journey towards the end of 1307, for Bishop William of Villanova remained in Europe. Three of them died in India, while on their way to China. The other three arrived at Khanbaliq possibly in 1313. After their arrival, they consecrated and installed John of Montecorvino Archbishop of Khanbaliq and Primate of the entire East. For the first time in the history of the Church an independent hierarchy was established in the Orient beyond the realms of the Patriarchates of Antioch and of Jerusalem. The Archbisnop of Khanbaliq was invested with immense power, which was unprecedented in the annals of missions since the days of the Apostles.

When Pope Clement V heard of the death of the three bishops in India, he nominated three other Franciscan fri-

ars bishops to replace them. One of these three new bishops was Peter of Florence, and he was the only one known to have succeeded in reaching Khanbaliq.

Within the years 1311-1320, Archbishop John of Montecorvino was alleged to have baptized Emperor Jen Tsung together with his mother, the Dowager Empress Hungkila. Thus the Archbishop's early desire for conversion of an emperor was satisfied. He also converted many Armenians and Alans in Khanbaliq.

Realizing the immense size of the metropolitan See of Khanbaliq, Pope John XXII (1316-1334) decided on April 1, 1318, to establish another metropolitan See at Sultania, the royal city of Persia. After this separation the jurisdiction of Archbishop John maintained itself over all China, Central Asia, southern Russia, and Asia Minor from Armenia to Constantinople.

About this same time Odoric of Pordenone, another famous missionary of China of the fourteenth century, set out from his convent at Padua for the Orient. His travelling companion was said to be Friar James of Ireland. They reached Khanbaliq at the time when Archbishop John was still living. They stayed in Khanbaliq for three years. During this time Odoric helped to reap a great harvest of souls, many of whom were barons of the court. He was sent back to Europe possibly in 1326 by Emperor Wen Tsung(1326-1330) to procure more missionaries for China.

Two years after Odoric's departure, Archbishop John died at his See at the age of eighty-one. There was an enormous multitude of both Christians and pagans who sorrowfully attended his funeral. The tomb of this great missionary became a place of pilgrimage. It is not known today, however, where Archbishop John was buried. The site of his tomb has long been an objective of eager search for modern missionaries.

Archbishop Nicholas (1333-1368?)

It is not known whether the news of Archbishop John of Montecorvino's death was brought back to Europe by Odoric or by some other person. At any rate, it was not until September 18, 1333, that Pope John XXII appointed Nicholas, a professor of theology at the University of Paris, to the vacant See of Khanbaliq. Twenty Franciscan priests and six lay Brothers were given to Nicholas to assist him in the missionary enterprise. However, for some unknown reasons Nicholas did not undertake the journey to China at once. On February 13, 1334, Pope John XXII wrote to him, urging him to leave for the Far East, but even then he did not leave. Finally he did leave and was alleged to have reached Khanbaliq at long last and governed the church for many years.

On October 31, 1338, Pope Benedict XII (1334-1342) called Nicholas Bonnet, Nicholas of Molano, John of Florence (better known as dei Marignolli), Gregory of Hungary, and

many others to go to the missions in China. This group of friars was originally put under Nicholas Bonnet's charge, but for some reasons he did not undertake the journey; wherefore John dei Marignolli was chosen in his place. After four years en route, John dei Marignolli and his companions arrived at Khanbaliq in 1342. Upon his arrival he presented to the emperor the "war-horses" and other gifts from the Pope with a solemn procession, at the end of which he gave the emperor a solemn blessing.

After this ceremony, John dei Marignolli and his companions were conducted to an imperial apartment, where they were very carefully and most liberally attended by two princes, who provided them with every need. Waiters and servants were sent to them from the imperial palace. On the mission in Khanbaliq John dei Marignolli learned that the missionaries had a cathedral church next to the palace and an imposing archbishopric and many other churches and bells in the city of Khanbaliq; also that all the missionaries lived off the emperor's table in the most honorable style. He stayed in the imperial city for three years.

After this time he expressed his desire of returning to Europe. At first Emperor Shun Ti attempted to persuade him to stay, but, after seeing his determination, reluctantly acquiesced. Upon John's departure from the capital, the emperor made him his own envoy to the Holy See, despatching him with letters and presents to the Pope, providing him expenses for the journey for three years, and giving him about two hundred horsemen as escort. The emperor told John dei Marignolli to ask the Pope to send back to Khanbaliq either him or a Cardinal with full power, or one, who should be a friar of the Franciscan Order like John of Montecorvino. John dei Marignolli left Khanbaliq probably at the end of 1345.

Because of many difficulties, this return journey of John dei Marignolli took eight years. Not until 1353 did he arrive at Avignon. Pope Innocent VI (1352-1362) was glad to receive him and wrote at once to the Franciscan General and the Fathers, who were attending a general Chapter, for some pious and learned friars to go to China, but on account of wars the missionaries were very long delayed

Archbishop Cosma (1369?)

There is a great lack of information concerning Friar Cosma's appointment to the bishopric of Sarai and his subsequent promotion to the Metropolitan See of Khanbaliq. It was likely that only shortly after his appointment to the archbishopric of Khanbaliq in 1369(?), he was reinstalled in the See of Sarai, now as an Archbishop. This fact became known at the time when William du Prat was appointed archbishop of Khanbaliq to replace him. There is no other information concerning him available.

Archbishop William du Prat (1370)

William du Prat was appointed to the Archiepiscopal See of Khanbaliq on March 11,1370. He is not known to have ever reached the See. In fact, the Archiepiscopal See of Khanbaliq was left vacant after the year 1368, because in that year the new dynasty Ming emerged in China following the fall of the Yüan,or Mongol,dynasty.As regards the fate of the missionaries and the Christians in China during the revolutionary wars against the Mongols, more information will be given in a later chapter, which will speak of the Catholic mission in China during the fourteenth century.

SUMMARY OF CHAPTER V

THE SUFFRAGAN SEE OF ZAITUN

Bishop Gerard Albuini (1313-1318)

The important sea port of China in the Middle Ages was the city of Chuanchow 泉州, which, however, was known to the foreigners as Zaitun. It was in this busy city that a Suffragan See was established, perhaps in 1313, by the Archbishop of Khanbaliq. The first occupant of this Suffragan See was Bishop Gerard Albuini, one of the three bishops who had succeeded in reaching China in 1313. The cathedral church of Zaitun was built by a rich Armenian lady; it was very large and beautiful. When Bishop Gerard died in 1318, he was buried in this cathedral.

Bishop Peregrine of Castello (1318-1323)

Bishop Peregrine of Castello was appointed the second bishop of Zaitun, after the death of Bishop Gerard Albuini, by Archbishop John of Montecorvino. Under Bishop Peregrine's administration the mission at Zaitun grew immensely. The need of more missionaries to work in the field was very acute, Bishop Peregrine could not help crying out in Our Lord's words: "The harvest is, indeed, very great, but the laborers are few." He ended his meritorious life on July 7, 1323.

Bishop Andrew of Perugia (1323-?)

Bishop Andrew went to Zaitun from Khanbaliq while Bishop Gerard was still living. After his arrival, he settled down on a piece of land about a quarter of a mile from the city. There he built a beautiful church and a monastery. He lived on this settlement for four years before he became the third bishop of Zaitun in 1323. The mission was still in great prosperity, when he took charge. He reported in a letter written in 1326 that many pagans were converted to the Faith. How long thereafter he occupied the See of Zaitun is not known.

Bishop Peter of Florence (1326?)

As it was mentioned above, after the death of the three bishops in India, three new bishops were nominated by Pope Clement V to replace them and of the three new bishops only Peter of Florence was known to have reached

China. According to John of Cora, a Dominican missionary, Bishop Peter was an associate of Bishop Andrew of Perugia in Zaitun; hence the speculation by some writers that Peter of Florence became bishop of Zaitun in 1328 after Bishop Andrew's death. It is not known when Peter of Florence died.

Bishop James of Florence (d. 1362)

After Peter of Florence, James of Florence was nominated bishop of Zaitun. Nothing is known about this prelate, except that he together with Friar William of Campania and two other friars died as martyrs in 1362 in the present Turkestan. With the death of Bishop James of Florence the Suffragan See of Zaitun was closed.

SUMMARY OF CHAPTER VI

THE CATHOLICS IN CHINA IN THE YÜAN DYNASTY

The Catholics together with the Nestorians were known in China during the Middle Ages as Yeh-li-k'o-wen 也里可溫--a word, which is believed to be a transcription of the Mongolian erke'ün, the colloquial form of the written erkegün, signifying a Christian in general.

At the death of John of Montecorvino the Catholics in China numbered as many as 100,000. This figure was believed to have increased later threefold. The emperors of the Yüan dynasty were always friendly to them and provided them with all necessities. Whatever they petitioned was given special consideration. To the missionaries were granted all kinds of privileges, including the freedom of preaching the Gospel. The Catholics were exempted from military training and other public services. Moreover a governmental office was set up for administering their welfare.

SUMMARY OF CHAPTER VII

THE FALL OF THE YÜAN DYNASTY AND THE INTERRUPTION OF THE CATHOLIC MISSIONS IN CHINA

The Mongol conquest in the thirteenth century was the chief factor in the opening of the Catholic missions in China in 1294-1368. For this reason the missions depended entirely on the Mongols. But the Mongols did not rule long in China--their dynasty lasted only ninety-one years(1277-1368). The principal causes of their downfall were the strifes among themselves and the resentment of the Chinese, who finally in 1368 expelled them from China.

After the collapse of the Mongol dynasty in China, the missionaries fled to Central Asia, for the new dynasty Ming was hostile to them. Some of the missionaries who were sent out from Europe at that time fell, a sacrifice in their efforts to fulfil their mission. During this period of turmoil another great conqueror arose in Central Asia from the family of Genghis Khan. He is known either as Tamerlane or Tamburlaine and sometimes Timur. He began his conquest in 1370. He subjugated Persia and Central Asia, and in 1381 invaded Russia as far as Moscow, then India, Asia Minor, and Syria.

These wars and invasions rendered the overland route to China inaccessible. This time, not only the northern land-route was closed by wars, but the southern sea-route was also rendered hazardous by the Moslems, who had gained control of the India Ocean.At this very same time,too, the Black Death in Europe was depleting cities and monasteries.Two thirds of the religious were swept away.Because of these catastrophes the missions in China were interrupted for two hundred years. Only in 1601 were they resumed by the Jesuit missionaries.

CONCLUSION

During the Middle Ages, the Church was at first burdened by the task of sending crusades to the Holy Land, then hampered by the long controversies in which the papacy was involved with the temporal rulers of European Christendom, and finally troubled by constant wars among Christian princes. Nevertheless, the Church was constantly aware of her mission of teaching all nations. Group after group of missionaries were dispatched to the lands of the Saracens and of the infidels to preach the Gospel of Our Lord Jesus Christ. The faithful and loyal sons of St. Francis and of St. Dominic were ever ready to be sent to the mission fields of far countries. Their apostolic zeal would never permit them to rest and "the love of Christ"[1] was unceasingly urging them onward. They were eager to bring the word of God to the Moslems who hated Christ's Name and to the infidels who had no knowledge of it. They realized that the "little ones in Christ" were "fed with milk"[2] from the time they were reborn in the water of baptism, but the heathen had never heard of the Name of Our Lord and they had no knowledge of the fact that they were redeemed from the servitude of the devil by the precious blood of Christ. When the Mongol warriors appeared at the frontier of Europe, the Church herself first began to be fully aware of the existence of a vast empire in the far East. She hastened to send missionaries into the distant lands.

The difficulties the missionaries of the thirteenth and fourteenth centuries had to endure were not only the hostility or unfriendliness of the Saracens, but also the hardships and dangers of the seemingly interminable travels. The difficulty of learning Chinese had, no doubt, greatly handicapped the missionaries in preaching to the people of China. Bishop Peregrine disclosed that when he preached the Gospel to the pagans he preached to them through two interpreters.[3] It was perhaps due to this barrier of language that Catholicism did not reach deep into the Chinese population.

John of Montecorvino seems to have realized the great importance of native clergy. He is known to have taught forty boys Latin, Chant, and the Liturgy of the Church. He apparently had an intention of training them as candidates for the priesthood. The reason of the failure of his project is thus given by Fr. Maas: "The time was too short to permit of developments in the matter of a native clergy such as would have been necessary to enable the mission to survive the crisis brought on by the expulsion of the Mon-

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[1] 2 Cor. 5:14.
[2] 1 Cor. 3:1-2.
[3] Wyngaert, Sinica, Vol. 1, p. 366.

gols."[4] Because of this lack of a native clergy, the Church of China did not survive after the missionaries and non-Chinese Christians were forced to leave China with the Mongols.[5]

When Father Matteo Ricci, S.J. established his mission in 1601 in the same city of Peking (now Peiping) where Archbishop John of Montecorvino had laid the foundation of the Catholic mission in China three centuries before, he found actually no trace of Christianity that had been planted there. The sudden disappearance of the mission and a lack of its immediate resumption were undoubtedly due to the force of circumstances and the conditions of the time, but especially to the antagonism of the Ming dynasty. These obstacles might, to some extent perhaps, have been overcome, had not a certain apathy of Religious Orders and the lack of missionary legislation and organization at that time also played a role. However, the long and perilous journey; the news of maltreatment, robbery, and even martyrdom of so many of their confreres; the lack of a sufficient number of friars to do the work even at home when their own convents were being decimated by the scourge of the Black Plague, which infested all Europe, discouraged many. Add to these fatalities the almost incessant medieval wars in Europe as well as in Asia, and one readily realizes the hazard of missionary journey to a distant unwelcome land. All these reasons collectively taken seem to have been the real cause of the death of the medieval Catholic missions in China, which at one time had given the promise of becoming one of the most flourishing of all Asia.

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[4]Maas, Collectanea Commissionis, Vol. 15, p. 492.

[5]George Goyau, Missions and Missionaries, trans., F.M. Dreves, S.S.J., London and Edinburgh: Sands & Co., 1932, pp. 51-52; Leon Wieger, S.J., A History of the Religious Beliefs and Philosophical Opinions in China, trans., E.T.C. Werner, Hsien-hsien, 1927, p. 675.

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BIOGRAPHICAL NOTE

Paul Stanislaus Hsiang was born on September 16, 1917 in Yüanling, Hunan, China. He began his education under the tutelage of his own father. At the age of ten he was sent to the Catholic mission school of his native city, whence he went to St. Anthony's School, Wuchang, Hupeh. After the completion of his studies at St. Anthony's, he went to St. Bonaventure's College, Hankow. He entered the United States of America on February 2, 1939. First he studied at St. Mary's Seminary and University, Baltimore, Maryland, where he received his Licentiate in Theology. He then enrolled at the Catholic University of America, Washington, D.C. in the fall of 1944. Two years later he did graduate studies in the Department of Political Economy at The Johns Hopkins University, Baltimore,Maryland. He served for three years as a faculty member of the College for Teachers, which was afterwards reorganized as the McCoy College, of The Johns Hopkins University. He also taught Christian Morals at the University of Notre Dame, South Bend, Indiana.

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